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Herald of HOLINESS

April 20, 1960

Nazarene Music

General Superintendent Benner

It is difficult to think of the gospel of Jesus Christ apart from music. The normal results of redemption have made the musical expression of Christian faith and experience a vital element of Christianity through the centuries.

Every major spiritual advance of the Christian era has been characterized by a new musical development and freedom. The Protestant Reformation moved to strength and victory not only by a rediscovery of redemptive truth and liberty, but also on the tides of spiritual music.

The influence of music in the Wesleyan revival with its renewed emphasis on scriptural holiness is too well known to call for more than mention here. It has been said that the presence of the early Methodists in a town could be ascertained by the riotous opposition against them, and by the sound of their fervent singing.

As for more recent times, who that heard it forty or fifty years ago can forget the glorious, full-voiced, victorious, Spirit-anointed singing of the holiness groups in their churches, camp meetings, and conventions? The blessed experience of entire sanctification gave them a joy and a sense of triumph over sin that caused them to sing their testimony in jubilant chorus. It is this pattern of musical fervor and freedom which has ever characterized the Church of the Nazarene at her best.

At few points is the distinction between nominal and vital Christianity more apparent than in music. Those having little or no vital, redemptive touch of God will disparage what they call "egocentric songs," and insist on excluding from church services all songs of personal experience. But those who know the saving and cleansing power of the blood of Jesus will continue to exercise their liberty and sing their witness to spiritual reality, blessing, and freedom.

The mission, spirit, and highest interests of the Church of the Nazarene cannot be served by any program of formalism. We are called to spiritual vitality, blessing, and expression. These elements have been our strength, and we expect our Nazarene music to continue to reflect them and contribute to them. Certainly we must not become the victims of cheap and unworthy music of questionable popular types. But we must maintain in our music, whether by hymn or by gospel song, the full opportunity to express, in both congregational and special singing, the joy, victory, blessing, and freedom that belong to those who know "the fulness of the blessing of the gospel of Christ."

LATE NEWS

Telegrams . . .

Ashland, Kentucky—Ashland First Church closed an outstanding revival with Evangelist Crabtree and Singer Bohi. Sunday, March 27, was an outstanding day with 513 in Sunday school, and Pastor C. W. Ellwanger recalled for three years with a good vote. The Ellwangers are greatly appreciated, and were given a fifteen-dollar-per-week increase in salary. The people are encouraged, and the future is bright.—D. S. Somerville, Superintendent of Eastern Kentucky District.

Pasadena, California—A gracious movement of the Holy Spirit revealed in genuine revival on Pasadena College campus under the leadership of Dr. Norman Oke, evangelist. Over three hundred students voluntarily assembled for early morning prayer meetings. Attendance and results gratifying. Twelve hundred high school students on campus April 1, with over twenty-five hundred in chapel.—Joseph H. Mayfield, vice-president in charge.

Mrs. Elsie Moller, born in Nybro, Sweden, in 1899, died March 20, 1960, in Omaha, Nebraska. She had been a deaconess on the Nebraska District since 1937 and was known and loved by the people of the district and in her local church, Omaha Benson Church of the Nazarene. She had been in the hospital since last July 20.

Word has been received from Pastor Kline Dickerson at Little Rock, Arkansas: "Considerable damage was sustained by First Church early the morning of March 31, when a B-47 jet bomber caught on fire and exploded over our city. The largest segment of the plane, which completely destroyed several dwellings, fell within one-half block of our church. Our educational building was damaged by fire from parts of the falling plane to the extent complete rebuilding may be necessary. The repercussion of the explosion caused considerable damage to our main sanctuary, breaking of cathedral windows, etc. Services on Sunday, April 3, held in junior high nearby with our Sunday school and church attendance normal, and our people were not discouraged. We plan to have enough repairs complete so that we may use our sanctuary soon. None of our members who live near the church were killed or injured,



April 20, 1960
Vol. 49, No. 8
Whole Number 2504

- 1 Nazarene Music, General Superintendent Benner
- 3 Music and the Worship Service, Ted Martin
- 4 Music from the Congregation's Point of View, Mrs. Gordon Olsen
- 5 A Music Director Looks at Our Church Music, Dick Edwards
- 6 Music in Evangelism, C. T. Corbett
- 7 Training the Church Musician, Ramon Unruh
- 8 News in Picture
- 9 What Is Sanctification? (II) E. E. Wordsworth
- 10 The Sense of Wonder, J. Kenneth Grider
- The Whole Earth Is Full of the Goodness of God, Mrs. W. M. Franklin
- 11 "I Hate It!" Frank Hanley
- Baking Powder Biscuits, Pauline E. Spray
- 12 Editorials, S. S. White

Next Week . . .

Article and poems—
MOTHER'S DAY

HERALD OF HOLINESS: Stephen S. White, Editor in Chief; Velma I. Knight, Office Editor. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, General Superintendents, Church of the Nazarene. Published every Wednesday by the NAZARENE PUBLISHING HOUSE, M. Lunn, Manager, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price, \$1.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Printed in U.S.A.

although two civilians were killed, as were three members of the crew."

Rev. O. Joe Olson, director of the Nazarene Information Service, has been elected a member of the national professional journalism fraternity, Sigma Delta Chi, and its Kansas City chapter, the Press Club. Sigma Delta Chi, founded at DePauw University in 1909, is not a secret or social organization, but a professional society working to foster high standards.

I will . . . refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God (Zechariah 13:9).

MY CHURCH

By BERNIECE AYERS HALL

*This is my church!
In this dim room I find
Refreshment from the cares
Of heart and mind—
A peace to bless,
As murmured prayer ascends
Past polished altar rail
And gathered friends.*

*This is my church!
The busy week's dull ache
Departs as healing flows
For spirit's sake.
I.o. God is here
To sanctify this hour,
To bind my wounds and give
All life new power!*

"And Nothing Shall Offend Them"

Great peace have they which love thy law: and nothing shall offend them (Psalms 119:165).

"And nothing shall offend them." "Shall tribulation, or distress, or persecution, or famine, . . . or peril, or sword" (Romans 8:35) offend God's children? Shall the chastening of our loving Heavenly Father offend? No, the scripture says that *nothing* shall offend them.

This is a wonderful promise that God has given His followers. He has given us a peace that passeth all understanding—a peace that cannot be related in mere words—a peace that speaks only the language of the heart. The more we read and cherish and live by the law of His Word, the greater the peace. Peace—the mysterious, obscure word of His love, rendering the secret of the "unoffended" heart.

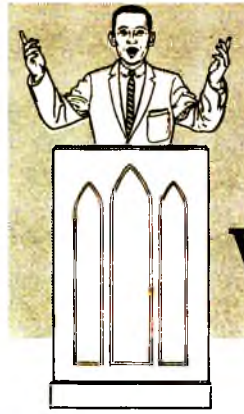
No longer are we offended with our brethren, though perhaps misunderstood. Where once a chance remark might have injured our tender feelings, today our hearts, in turn, yield compassion to that one, that God may fill his heart with that "great peace."

Where once the perils of these days made our hearts quicken with fear, today our rest is in our infinite, almighty God, who has promised to protect us.

Yes, we can say with the Psalmist, "Great peace have they which love thy law: and nothing shall offend them." —GLADYS STRICKLAND, Lancaster, Texas.

Never count yourself defeated so long as you are right and God is with you.

Music and the



Worship Service

Ted Martin / *Pastor, Church of the Nazarene, Wollaston, Massachusetts*

Whatever brings men to an awareness of God's presence and elicits from them response in gratitude, reverence, and obedience is worship. Most of us would be lost trying to conduct a congregation in worship without music. We expect the opening music to unite the hearts and minds of the people in a common approach to God. For the most of our churches this is extremely important, for the rush of moving from the Sunday school hour into the worship service borders on, if it does not become, bedlam.

This noise of resettlement into the order of the "after service" needs to be overcome and the mood of worship established. Music is the best means of preparing hearts for this experience. It may vary from an opening number by the choir to some kind of instrumental music best suited to gain the attention of the people in the sanctuary or entering it. If its purpose is kept in mind, the selection of the particular hymns to be played or sung will not be difficult. If the selection is familiar, the words remembered by the worshipers will help them to sense the Holy Spirit and respond to Him.

We further expect music to make some contribution to the theme or particular emphasis of the message. Many pastors prefer to choose the hymns and approve the special music, so that these may prepare the congregation for the message that is to be delivered. This need not become a binding thing, for many hymns and songs cover quite a wide range of Christian truth. The ability of the Holy Spirit to single out just the point He wishes to illumine is known and relied upon by every worship leader. Planning and pre-selection need not militate against the freedom of the Spirit. In fact the opposite is most likely to be the case. For when a proper preparation can be made in music by the one who is to bring the message from God's Word, the Holy Spirit has a better opportunity in the short space allowed for a worship service in our times to bring the people to open their minds and hearts and present them with the truth.

Congregational singing will not only set the tone of the service and prepare hearts for the message, but it also provides the best opportunity for people and leader to unite in a common act of worship. This concern will be a major factor in the selection of the hymns to be sung. They may emphasize the theme, but much more they will want to draw from all assembled the fullest participation. Entering wholeheartedly into the congregational singing, our resistance is lessened and the door is opened through which the Spirit will come. Blending our voices in harmony and unison, we are one with all who join the hymn, and Christ is in our midst.

Special music can materially aid the worship service if it is so presented as to call attention to the message of the song or hymn. If the choir, soloist, or group can yield themselves to be the instruments of the Holy Spirit so that their technique is forgotten in the message, they have added to the service. Special music which calls more attention to the singer or player than to the purpose for its being given is of doubtful value.

Music may also be used to enrich the moments of prayer. Some people like soft music as the background for the pastoral prayer or the prayer of thanksgiving for the offering. I am not one of them. I think it has a tendency to make the prayer experience too much of a performance and too little the cry of needy men to a Heavenly Father who hears and answers prayer. But I do like prayer responses, either by the choir or instruments, which are not prolonged nor disturbing but rather hold the mood after the pastoral prayer is finished and which, in the quietness they achieve, give God a chance to speak to us who have been bold to speak to Him.

A final place for music in the worship service will include the singing of a hymn or song which expresses the truth of the message and enables the Holy Spirit to seal it in the hearts of the people.

(Continued on page 8)



MUSIC *from the congregation's point of view*

Mrs. Gordon Olsen

Member of General N.F.M.S. Council, Eugene, Oregon

Music establishes the atmosphere of a church service more than anything else. From the very first note of the prelude music in the Sunday worship service, the spirit of that service can be set.

Every Sunday morning, around our family altar, we make it a definite point to pray especially for the organist of our church, who is our teen-age son, Galen. We pray that his carefully chosen songs will be played prayerfully and with such tenderness that the silent words of the prelude will open the heart's door of each one sitting in the pews, whether sinner or sanctified saint. We discuss this often in the home during the week. The very prelude numbers can "make" or "break" the spirit in the worship service.

We listen intently as the organ strains sweep out over the gathering congregation. There seems to be a quiet meditation as old, familiar hymns are played, such as "My Jesus, I love Thee" or "What a Friend We Have in Jesus." They are meditative. The organist seems obscure. The message must penetrate. Then as our song leader announces the first song, it is easy to sing in the Spirit, for the heart's door had been opened with the prelude "message" in music.

Our morning worship service at Eugene, Oregon, First Church is enriched as our pastor asks the congregation to bow their heads for silent prayer, at which time a soloist softly sings a stanza or chorus of a prayer hymn, such as "Sweet Hour of Prayer." We, the people in the pews, are then ready to center our minds strictly in prayer channels, as the pastoral prayer follows.

Music plays such a vital part in the beckoning of the Spirit in a service! Last year while visiting Kansas City First Church, I observed the effectiveness, when the congregation rose from their knees following the pastoral prayer, as the organist immediately softly played "Near to the Heart of God." Yes, we had touched heaven in prayer. The silent words of the organ strains were cemented in our minds as we rose:

*There is a place of full release,
Near to the heart of God;*

*A place where all is joy and peace,
Near to the heart of God.*

As the pastor steps into the pulpit to deliver his soul, he can sense that we who are sitting in the pews are receptive. The Holy Spirit is present. The atmosphere began with the proper music. We say, "My, it was a wonderful service!"

Last fall I was privileged to visit College Church at Nampa, Idaho. The children of the congregation were worshiping with the adults this particular morning instead of in their customary junior church. I felt that the pastor recognized the importance of capturing the attention of the children and giving them a feeling of "belonging" in the place of worship. Just before his message he asked all children through the age of eleven years to stand and sing in unison the song "Jewels." The children, scattered throughout the crowd of several hundred people, stood and sang lustily:

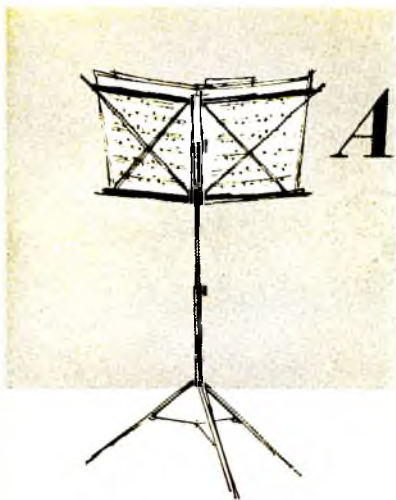
*Little children, little children
Who love their Redeemer
Are the jewels, precious jewels,
His loved and His own.*

This was most effective. It pleased the congregation. Our future little church members had participated with a song of praise. I observed that this resulted in strict attentiveness, for the message that followed was *theirs* too, now.

The congregation can instinctively sense if a song is sung or played in the Spirit. All music should be prayerfully chosen to suit the occasion of the service, whether a missionary service or an evangelistic rally. For the latter type of service, we as a congregation enjoy a freer type of triumphant or militant song, such as "Victory in Jesus," "'Tis the Song of the Soul Set Free."

Special choir arrangements are appreciated if properly prepared. Lack of preparation can ruin the spirit of the entire service. It is far better to effectively sing a good old hymn with familiar words than to give a ragged presentation of a clever arrangement. However, varied arrangements prayerfully sung can bring God's blessings on the service.

(Continued on page 8)



A Music Director

looks at our church music

Dick Edwards

Minister of Music
First Church of the Nazarene, Nampa, Idaho

"... sing ye praises with understanding" (Psalms 47:7). This brief phrase of direction from the Psalmist suggests to me that it might be possible to sing praises without understanding. This is the day of "joyful jazz" and the "silly and shallow sentimentalities" that blare and blast from every eating place, the radio, the television, and even the supermarket. This maddening music of the moment will most probably creep into the church—that is, unless our church leaders, pastor-musicians, and ministers of music are made aware of the inherent dangers of the present-day trend toward the deterioration of the quality of church music.

The nonformal atmosphere of our church dictates a happy, friendly, and spiritually spontaneous music program. This does not mean a freedom of musical tastes resulting in a program of "foot-tapping music" . . . nor does it mean an opposite extreme of formal, liturgical music reserved for those groups with a lesser evangelistic aggressiveness. One extreme is as bad as the other. There probably would not be "understanding" in either case. To find the norm, of course, is not always easy, but should be the goal of every minister of music and pastor-musician.

Quite precisely, the mission and purpose of our church is that of soul winning. Every endeavor of the church should lead to this end. Therefore the music of the church should be a carefully planned means to this end of soul winning.

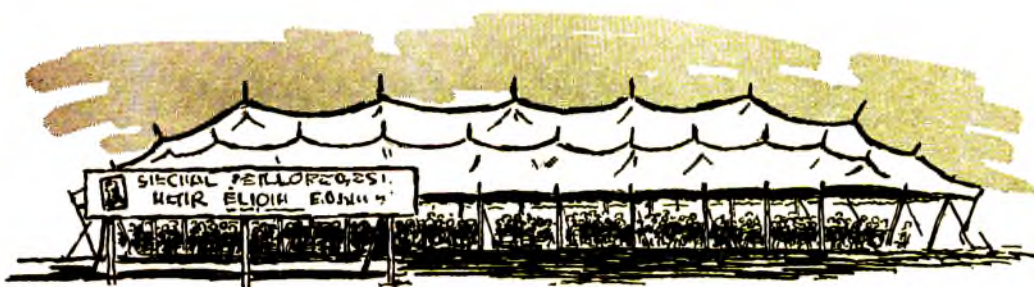
Perhaps the key word in the Nazarene program of music is participation! We even build our new churches with this in mind. Seldom do we construct the long and narrow, high-ceilinged sanctuary that eliminates half of the congregation from participation. In fact they're hardly within ear-shot and are merely bleacher spectators. The congregational singing is a most important part of our worship and should be directed by the skilled and unskilled only after careful and prayerful preparation. In most of our churches the congregational

and special singing along with announcements and other preliminaries comprise not less than half of the total worship or evangelistic hour. Since this importance has been attached to this part of the service, it is essential that the music leader consider his duties a real ministry.

Wide participation is the key to the success of your music program. If yours is a smaller church, why not "pray in" a schoolteacher or other interested person with some musical ability and begin a graded-choir program that will provide our children with an early acquaintance with the warmth and spirit of the "music with a message" that should be a vital part of our total program? Begin with the *Carol Choir* for those children in the approximate age-group of nine through twelve. Work with them at regular rehearsals each week, and watch your Sunday school and Sunday evening service grow—that is, if you use them. Then if the children are available, expand to the *Cherub Choir* for children in the first, second, and third grades. Then, believe it or not, right on down to the *Chirpers*, who are four and five years of age! These two choirs just mentioned can be organized in the second year. Now you are ready for the *Concord Choir* for young people thirteen to fifteen years of age. Those sixteen years of age are then eligible for the adult *Sanctuary Choir*.

Where in the world did the idea come from that older teen-agers do not belong in the adult choir? As long as the balance is proper they will add variety of voice quality to your group and it will be a real means of grace to them. The proper development of this type of graded-choir program can be accomplished even in the smaller churches. It will do many things for you! Musical groups of solos, duets, trios, and quartets will crop out at all age levels. Unchurched parents will begin to become vitally interested in your program. Can you imagine a loving parent not being willing to attend your Sunday night service when their child

(Continued on page 8)



MUSIC IN EVANGELISM

C. T. CORBETT, *Evangelist, Kankakee, Illinois*

Charles G. Finney, D. L. Moody, Billy Sunday, and Billy Graham, each in turn, made ample use of gospel singing in his evangelistic campaigns. Likewise John Wesley, John Inskip, C. W. Ruth, and Bud Robinson carried on with great and enthusiastic song services. To them, *Music in Evangelism* was a worthy part of God's great and going cause. We find all through evangelical history the proper use of the hymnals became a great blessing to the worshippers. It is so today!

As a movement, we are most fortunate in the fact that we have the largest collection of gospel songs of any church in the world. To a large extent we have to thank the faithful labors of Dr. Haldor Lillenas for this labor of love.

In our hymnal we find songs of assurance, such as: "A Child of the King," "Blessed Assurance," "Constantly Abiding," and "He Never Has Failed Me Yet." Then in the realm of the atonement we have: "Redeemed," "The Cleansing Wave," "The Blood Will Never Lose Its Power." For the Triumphant Church we have: "A Glorious Church," "Blest Be the Tie That Binds," and "Faith of Our Fathers."

For comfort and consolation we sing: "God Leads Us Along," "God Will Take Care of You," "He Will Carry You Through," "Jesus Will Walk with Me." For grace and guidance we sing: "Amazing Grace," "His Grace Aboundeth More," "It Is Glory Just to Walk with Him," "Jesus, Saviour, Pilot Me," and "Walking in the Beautiful Light of God."

As we think of heaven and holiness we can lift our voices in singing: "In the New Jerusalem," "The Eastern Gate," "When We All Get to Heaven," "Holiness Forevermore," "Take Time to Be Holy," "He Abides," "'Tis Burning in My Soul." The songs about Jesus never seem to wear out, such as: "All That Thrills My Soul," "He Lives," "Jesus Never Fails," and "The Lily of the Valley." From these it is easy to swing over to "The Old-time Religion," "Rescue the Perishing,"

"We'll Girdle the Globe," and "We'll Work till Jesus Comes."

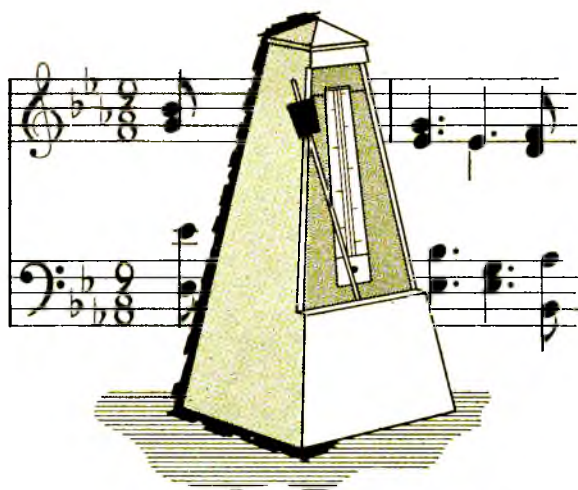
During any revival it's a joy to sing: "The Old Account Settled," "Sweeping This Way," "Leaning on the Everlasting Arms," "It Is for Us All Today," and hundreds of others.

Short little choruses, spiced in every now and then, liven the meeting and we all love to sing them. A choir adds greatly to the strength of a revival meeting. Good, strong voices that will sound forth the words of eternal life are always a blessing to church attenders. A good prayer chorus before prayer helps the congregation to worship the Master in utter devotion.

The "special song" before the message has become a well-enjoyed part of evangelistic campaigns; and "special" is the word. Usually this song is one sung by a good, spiritual singer and a song that may be rather new, not yet sung by congregations. It has a message that moves the hearts of the listeners. It also prepares the audience for the preached Word. Such a spiritual atmosphere greatly assists the messenger in giving Biblical truth. And we might add here that at no time should the musical part of the service take too much time from the preaching of God's Word. Preaching the gospel is still our uppermost task.

Songs of invitations are of vital importance. To be alert at this point may mean the salvation or loss of a soul, too precious to lose. Through the years this writer has made it a habit to announce the song in co-operation with the singer. He has used such songs as "Softly and Tenderly," "Pass Me Not," and "Just as I Am." A second song in an altar call could be "Almost Persuaded," "Tell Mother I'll Be There," or "There's a Great Day Coming," etc. But these songs must be used only as second songs for a call. Seekers in Latin America, we found, came forward without a song.

All these factors are important: the song, the supplication, and the sermon. They lead souls to Christ and ultimately to heaven. Let us all arise and sing, "We'll work till Jesus comes."



Training the Church Musician

RAMON UNRUH

Professor of Music
Trevecca Nazarene College, Nashville, Tennessee

It has been proved that the best church leaders are those who have absorbed the atmosphere, the doctrines, and the procedures of the church over a long period of time, and have participated in service to the church through the avenues of the Sunday school, N.Y.P.S., local missionary groups, and every area open to them. Similarly, the best church musicians are those who have a good background—not only in formal musical training, but in contact and experience with a high type of church music and active participation in the musical program of the church.

Most of the responsibility for the background and training of our young people rests with the local church. In order to develop the tastes of our youth so they will appreciate and choose the best musically, only the best hymns and gospel songs should be used. Careful consideration should be given to the music of every service, for both congregational singing and special numbers.

The best available talent should be used in our churches, providing that those with such talent have a clear-cut Christian testimony. Young pianists, singers, and song leaders may begin to get experience in the various departments of the Sunday school, in N.Y.P.S., in vacation Bible school, and in special youth services. When they have gained sufficient experience and confidence, they should be given opportunity to participate in the regular church services.

Those who are studying various instruments or playing in school bands or orchestras should feel

that their talent is needed in the church also. Even a small orchestra can be used to advantage with the congregational singing and will give a place of service to the instrumentalists. Junior or junior high choirs can provide valuable training for those who enjoy, or who should learn to enjoy, singing. The church which is too small to need these special choirs will probably be glad to admit young members to the regular church choir.

Christians traditionally have loved to sing. Perhaps one problem today is failing to take time—time for singing, with enthusiasm and enjoyment, more than the two or three songs at the beginning of each service. Singspirations have given just this opportunity to many young people, and children even younger would profit from such spontaneous and informal singing. Why not provide times for it in vacation Bible school, in weekday Bible schools, in Sunday night junior services? Children who learn early the joy of singing Christian songs will not only become stronger Christians but will more readily take on other church music responsibilities.

We have found Christian Service Training courses to be an excellent method of helping local churches and of giving the young people a deeper interest in music. Besides the study of an approved text, we include a study of musical fundamentals, laboratory song directing, and instruction in the types of music suitable for different church services. Each session also includes a choir practice, and smaller groups such as quartets and trios are organized and given help. These classes have also proved helpful and interesting in summer youth institutes, and probably could be given to advantage in zone or district workshops.

Many young people, after several years of training and participation in the local church, and possibly having had some formal instruction in public schools or from private teachers, enter college to further their training and prepare for full-time service through music.

There are a number of things to consider in choosing any vocation, and church music leadership is no exception. One must have an intense love for music and a strong desire to serve God and the church through music. He must have a conviction that this is God's will for him and be willing to give himself without reservation. He should be in complete harmony with the doctrines of the church. A love for people and consideration for their problems and needs are of great importance. And last, but certainly not least, is the possession of a certain amount of musical ability and the willingness to sacrifice and stay at the job through the hours of exacting study and practice that it takes to develop this talent. Our colleges are offering the best in musical training, but these

courses are not for the lazy or indifferent student. In this area as well as in other fields of church work we bid you, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, . . ." (II Timothy 2:15).

NEWS in PICTURE



DR. HARDY C. POWERS, general superintendent (right), and Rev. Floyd Hawkins, music editor, looking over the framed publicity poster of the late Dr. Haldor Lillenas and the refinished folding organ that he used to personally introduce in conventions, assemblies, and church services many of his songs now being enjoyed by people of various denominations, and literally being sung around the world.



ROBERT HARKNESS, Australian composer-pianist, world-wide figure in the realm of gospel music, recently spent a day in Kansas City looking over the Nazarene institutions and discussing plans for your publishing house to take over the publication of his famous piano correspondence course. He is pictured above, in our music studio, playing the new Conn organ given to the House by Howard King, Kansas City businessman.

We are delighted to announce that an agreement was reached whereby the House will publish Mr. Harkness' course. Plans are under way for the modernization and publication of this excellent piano course by January, 1961.

Music and the Worship Service

(Continued from page 3)

Happy and spiritually militant music can be useful as the congregation leaves the sanctuary. This tends to subdue the confusion of the service breaking up, and to increase the note of Christian optimism as the worshiper goes from the meeting with God to face life. Of course, if the service closes with an altar service, as many a worship service will and should, this closing music can hush the sounds of those who must leave and materially aid the spirit of prayer for both seeker and altar worker.

Music from the Congregation's . . .

(Continued from page 4)

We, the people of the pews, enjoy listening to a teen-age choir sing occasionally in the evening services. Their participation is important. They too can be taught the value of singing the message prayerfully. Forbid if they are allowed the syncopated type of arrangement, with foot-tapping results. It would then be difficult for the pastor to recapture the evangelistic spirit with his heart-searching message. There are occasions for the entertainment type of song outside of the worship service.

Heaven-inspired music can sway the congregation to spiritual heights. I speak as one of the thousands who sit in the pews Sunday after Sunday: "Give me soul-searching music—give me music that can bring heaven near."

A Music Director . . .

(Continued from page 5)

is going to be singing in the opening part of the service? Certainly they will come and oh! do those "kids" look real sharp in their little white robes with big red bows so white and stiffly starched by that thrilled parent!

It is no doubt true that all of us need to take a good look at our local music program. Does it have the true spontaneous quality of the Spirit-filled, evangelistic church? Is the quality production of your Sunday morning anthem with its deeply "understood" harmonic structure of more importance than the warmly rendered hymn or gospel song with its thrilling testimony and heartfelt expression of the sanctified heart? Do not overdo this spontaneous business, though. Whether as pastor-musician or minister of music, your program of music should be well planned, well directed, and rendered in the best way possible. A haphazard music program at the beginning of the service will be extremely difficult to overcome in the presentation of the message in the latter part of the service. Let us not ever drift away from the singing in the Spirit and the expression of the deep and holy emotions that are ours to share with a dying world.

What Is Sanctification? (II)

By E. E. WORDSWORTH

In the first article we endeavored to make clear that sanctification means complete deadness to innate depravity. Sin and holiness are antipodal. Where one exists, the other is absent. There cannot be any coexistence. White is not black; nor black, white. Sin is sin, and holiness is the state of being free from sin; it is moral and spiritual purity. We now come to our second point.

Sanctification is the fullness of the Holy Spirit in human personality. "And they were all filled with the Holy Ghost" (Acts 2:4). This is the great central, fundamental, and experimental truth of Pentecost. The phenomena were merely accompaniments. The "sound . . . as of a rushing mighty wind," "cloven tongues like as of fire," and "other tongues" were only temporarily bestowed, but the Spirit's indwelling was permanent. It was the promised baptism with the Spirit (Acts 1:4-5).

But the Spirit's coming in baptismal function, when the assembled company (verse 1) were "filled," first of all implies entire exemption from sin, and full conformity and consecration to the mind and will of the Spirit, which is always the condition of this indwelling fullness.

In the order of Pentecostal experience there is first an emptying before the infilling. For ten days there were heart-searching, prayer, humbling, getting empty, humanly speaking, before the sudden coming of the Spirit. I can take a drinking glass half-filled with sand and mud and go to the faucet, place it under the spigot, turn on the water, and fill it to the brim and announce I have a glass filled with water, but I have spoken an untruth. I must first of all cleanse out all sand and mud

and thoroughly rinse the glass, then fill it with water. Likewise, as to order, there is a cleansing from all carnality before the filling of the Spirit; but God's Spirit operates rapidly, and instantaneously cleanses and fills the heart in a moment. Pentecost came "suddenly" (Acts 2:2).

There is betimes an emotional fullness attending the Spirit's indwelling, but this is one of the variables, not the constants, of the Christian life, so that one cannot test his state of grace by feelings of any sort. The old-timers used to say, "I feel just as good when I don't feel good as I do when I do feel good." No, you will not "feel" like shouting all the time. It may not be heart trouble you have, but *liver* trouble. A sickly, weak, worn-out mother may possess sweet inner peace and victory though the head aches and throbs. Perfect love is the real test of the state of holiness. "And now abideth . . . charity [love]" (I Corinthians 13:13).

In the initial experience of sanctification the believer is "filled with the Holy Ghost" (Acts 2:4). Commissioner Brengle tells his experience: "I shall never forget the joy, mingled with awe and wonder, when this truth of sanctification dawned upon my consciousness. For several weeks I had been searching the Scriptures, ransacking my heart, humbling my soul, and crying to God almost day and night for a pure heart and the baptism with the Holy Ghost, when one glad day, sweet day, (it was January 9, 1885) this text opened up my understanding: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' and I was enabled to believe without any doubt that the precious Blood cleansed my heart, *even mine*, from all sin. Instantly my heart was melted like wax before fire; Jesus Christ was revealed to me, and my soul was filled with unutterable love. I walked in a heaven of love, and then I knew that God the Holy Ghost was in that love, and that this love was God, for 'God is love.'"

Furthermore, there is an abiding fullness of the Spirit. "Be filled with the Spirit" (Ephesians 5:18). Invite, receive, and fully yield yourself to His guiding Spirit and influence. Be stimulated with the divine Spirit. Three evidences of the Spirit's abiding are: inner spiritual harmony, continuous thanksgiving, submission to the holy brethren in the fear of God (Ephesians 5:18-21). Let us walk, talk, sing, pray, and live in the Spirit. Thanks be unto God for the abiding Holy Spirit!
(To be continued)



Recently,
the assets of the
IVES MUSIC PRESS

sacred music publishers of Archbold, Ohio, were acquired by your Publishing House.

Because of the consistently high standard of quality that marks the Ives publications, it is with genuine pride that we add these compositions of David L. Ives and arrangements of Richard E. Gerig to the "Lillenas Line."

NAZARENE PUBLISHING HOUSE

The Sense of Wonder

By J. KENNETH GRIDER*

This is an age when man has stretched himself. His voice can be heard around the world. His body can be transported at twice the speed of sound. He can split and fuse certain kinds of atoms. Most of the microbes have been found out. It used to be that everything that went up came down; but that has been changed with man's satellites and other space vehicles. Name the task, and we have a machine for it these days. With our newest advance in electronics, automation, we have constructed devices which can do more with figures in a day than can thousands of human beings—so that General Motors pays \$40,000 per month just to rent one of them. What man hath wrought!

No one fully understands the top secrets in all the areas of man's technological advance. Most of us understand very little about them. But what happens when you display amazement at something on which man has stretched himself? Someone says, "Oh, it's easy to understand." The person takes you through the scientific process involved, and it does seem rather simple when explained. Or someone else responds, "Well, I don't know how the device works, but there are men who could explain the entire process to us." Someone, at least, knows how it works.

This ability to explain—what does it do to us human beings? Does it not often transfer itself into the realm of religion and rob many of us of our sense of wonder?

In worship we contemplate in awe-struck wonder the Persons of the Trinity. We prostrate ourselves before the Almighty, attesting to His creatorship and His lordship. Prostrated, we reach upward with a glad, sure trust; a brave venture of faith; a "swift, resolute motion of the soul, intense as leaping flame."

In worship we do all this and more. Since we do, we of this technological era need to take care lest we seek to find God out completely, like those folk sought to do who began to build the Tower of Babel (Genesis 11:1-9). We need to take care lest we seek to bring God down to the level of finite existence and size Him up.

There is a sense in which the God of Christmas is no more than a heartbeat away from those who are Christ's. But with all those precious thoughts

about God's nearness to us and likeness to us, engendered by the Son's taking flesh, God is still God. It was after the Son's advent that Paul could speak of "the exceeding greatness of his [God's] power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, . . ." (Ephesians 1:19-20).

There is a barbed-wire area surrounding God's being beyond which we creatures, in our contemplation, cannot pass. If we were to be invited within that area we would not have this same sense of mystery in meditating upon the Father.

And without unfathomable mystery there is no high faith. That is why Paul said, "For what a man seeth, why doth he yet hope for?" (Romans 8:24) This being so, let us keep in mind that there are some important "senses" besides the so-called five senses, and that one of them is the *sense of wonder*.

The Whole Earth Is Full of the Goodness of God

By MRS. W. M. FRANKLIN

*The whole earth is full of the goodness of God;
You can see it in every place.
Look up and down; search the world around;
Send a missile to outer space.*

*Wherever you go on the sea, in the air,
God's mercy and love plainly show.
There's beauty and grandeur, glory and power—
His goodness and love you can know.*

*You can pray to the Lord. He's waiting now
To hear your petition or plea.
But why not stop begging, and begin to praise
The Lord for His goodness to thee!*

*Why fuss and complain if your life doesn't suit?
Do the best that you can in your place;
See in all that's about you the goodness of God,
And someday you'll see His dear face.*

*Associate professor of theology, Nazarene Theological Seminary, Kansas City, Missouri.

"I HATE IT!"

By **FRANK HANLEY**

Former Governor of Indiana

I bear no malice toward those engaged in the liquor business, but I hate the business.

I hate every phase. *I hate it for its intolerance.* I hate it for its arrogance. I hate it for its hypocrisy, for its cant and graft and false pretense. I hate it for its commercialism, for its greed and avarice, for its sordid love of gain at any price. I hate it for its domination of politics, for its corrupting influence in civic affairs, for its incessant effort to debauch the suffrage of the country, for the cowards it makes of public men. I hate it for its utter disregard for law, for its ruthless trampling of the solemn compacts of state institutions.

I hate it for the load it straps to labor's back, for the palsied hands it gives to toil, for its wounds to genius, for the tragedies of its might-have-beens. I hate it for the human wrecks it has caused. I hate it for the almshouses it peoples, for the prisons it fills, for the insanity it begets, for its countless graves in potter's fields.

I hate it for the mental ruin it imposes upon its victims, for its spiritual blight, for its moral degradation. I hate it for the crimes it commits, for the

homes it destroys, for the hearts it breaks. I hate it for the malice it plants in the hearts of men, for its poison, for its bitterness, for the dead-sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burdens of want and care. I hate it for its heartless cruelty to the aged, the infirm, and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression. I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun would shine and the rain should fall upon no slave in all the republic, so I sometimes seem to see the end of this unholy traffic; and the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars.

Baking Powder Biscuits

By **PAULINE E. SPRAY**

A friend of mine who was born and raised in the beautiful state of Kentucky told me the following story.

Years ago a mountain family was having the minister as their guest for the evening meal. This family was very poor and ate corn bread three times daily. Biscuits were for special occasions—Sunday dinners and company meals—alone. This evening of course was one of those special occasions.

After the minister arrived and was cordially greeted and given a chair, the little boy of the household quietly edged up to him. Peering into the face of the guest, the youngster said, "I'm glad you came to supper tonight."

"You are," the minister replied. "Why are you glad I came?"

With the honesty which is characteristic of children the boy replied, "Because we're having biscuits to eat."

Regardless of the merits of corn bread, I'm certain most anyone would tire of eating it three

times a day, day after day. It isn't difficult to understand why biscuits were a treat to this family.

It has been written that the just shall live by faith, and that without faith it is impossible to please God. In every Christian's life, living by faith is essential, more essential than sight or feeling. We live by faith when we cannot see. We live by faith when we cannot feel. Living by faith is the Christian's daily fare.

But God is very gracious. To every prudent Christian He occasionally gives His special blessings. When He opens up the windows of heaven and His Spirit bears witness with my spirit that I am His child, the experience is beyond description. When He floods my soul with a wee bit of heaven, it is joy unspeakable and full of glory.

Personally, I'm glad for corn bread. I'm willing to live by faith, to trust when I cannot see or feel. But like the little mountain boy, I'm certainly happy for those times of special blessings. It's a wonderful treat to sit down at the Master's table and feast on "baking power biscuits."

..... EDITORIALS

The Gospel in Song

The Church of the Nazarene and the Nazarene Publishing House have always been interested in the gospel in song. From the very beginning our church and our publishing house have provided for our people to be a singing people. The Lillenas Publishing Company has long been an important part of our Nazarene publishing activities. We are grateful to the management of the Nazarene Publishing House for their enthusiasm for this phase of the work of our church. This makes it fitting that we have a music number as a semi-special issue of the *Herald of Holiness* and that Mr. "Bud" Lunn; R. W. Stringfield, Music Department manager; and Rev. Floyd Hawkins, music editor, be asked to make arrangements for the same. I am sure that our people will read this issue of the *Herald of Holiness* with very special interest.

Singing Our Theology

John Wesley was an outstanding preacher, leader, and organizer. Further, he was no ordinary theological thinker. Nevertheless it is likely that the early Methodists learned more about Christian perfection through the songs of Charles Wesley than they did through the sermons of John Wesley. But whatever may or may not be said about the work of John Wesley and his brother Charles, we know this, they made a team, and each played a very important part in what was accomplished. In fact, all great Christian movements have not only had their preachers; they have had their singers; the gospel has been sung as well as preached. Otherwise it never would have taken hold of the minds and hearts of men as it did.

This fact has never been more true than it is of the holiness movement. The masses of our people have learned their theology through songs. It is valuable, then, to sing our theology; and anyone who will examine our latest hymnal, *Praise and Worship*, will find plenty of theology there—and theology that can be sung and understood by the people. This is especially true of the doctrine of Christian perfection, or entire sanctification, the doctrine which we feel that we are especially responsible for preaching and promoting.

The first hymn we mention is by Haldor Lillenas, and the title is "Holiness Forevermore." The second stanza and the chorus read thus:

*We will praise the Lord for victory,
Holiness forevermore;
From the carnal mind we now are free,
Holiness forevermore.*

*Holiness forevermore!
Holiness forevermore!
We will sing it! shout it!
Preach it and live it,
Holiness forevermore!**

Close beside "Holiness Forevermore" should be placed "Holiness unto the Lord," by Mrs. C. H. Morris. In this instance, again we quote the second stanza, and the chorus:

*"Called unto holiness," children of light,
Walking with Jesus in garments of white;
Raiment unsullied, nor tarnished with sin;
God's Holy Spirit abiding within.*

*"Holiness unto the Lord" is our watchword
and song,
"Holiness unto the Lord" as we're marching
along.*

*Sing it, shout it, loud and long,
"Holiness unto the Lord" now and forever!*

Quite often some of the great holiness songs have been the expression of the heart's sincere desire for the experience of entire sanctification in the form of prayers. The first song mentioned

• By *Stephen S. White* • • • • •

under this heading is "Old-time Power." The opening stanza and chorus are presented:

*They were in an upper chamber,
They were all with one accord,
When the Holy Ghost descended,
As was promised by our Lord.*

*O Lord, send the pow'r just now.
O Lord, send the pow'r just now.
O Lord, send the pow'r just now,
And baptize ev'ry one.*

Emphasizing the same truth is "Pentecostal Power," the last stanza and chorus of which we quote:

*Speak, Lord. Before Thy throne we wait;
Thy promise we believe,
And will not let Thee go until
The blessing we receive.*

*Lord, send the old-time pow'r, the Pentecostal
pow'r!*

*Thy floodgates of blessing on us throw open
wide!*

*Lord, send the old-time pow'r, the Pentecostal
pow'r.*

*That sinners be converted and Thy name
glorified!****

In the last of this chorus the writer was thinking of the fact that, if God's people would get the Pentecostal power, then sinners would be converted. How true this is when we really get our Pentecost! Again, we have the thought of prayer in the song, "Waiting on the Lord":

*Waiting on the Lord for the promise given;
Waiting on the Lord to send from heaven;
Waiting on the Lord, by our faith receiving;
Waiting in the Upper Room.*

and the chorus:

*The power! the power!
Gives vict'ry over sin, and purity within.*

*The power! the power!
The pow'r they had at Pentecost!**

Another prayer for cleansing from sin is found in the old hymn "Whiter than Snow." How often it has been sung when the altar call has been made and the unsanctified have found their way to the place of consecration and faith, and have been made "whiter than snow"! Here are the first stanza and the chorus:

*Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul.
Break down ev'ry idol, cast out ev'ry foe.
Now wash me and I shall be whiter than snow.*

*Whiter than snow, yes, whiter than snow;
The Blood is applied; I am whiter than snow.*

Many of the hymns which have to do with this second blessing are marked by testimony or praise. They are full of the spirit of victory and triumph. In conclusion, two of this type are offered, "Sanctifying Power" and "Oh, Sweet Rest." Here are the opening stanza and chorus of the first named:

*There is sanctifying pow'r,
Like a sweet, refreshing show'r,
Waiting for each consecrated heart:
Pow'r to cleanse us from all sin,
Pow'r to keep us pure within,
Pow'r for service which He will impart.*

*I'm so glad, I'm so glad,
For this saving, sanctifying pow'r.
Waves of glory o'er me roll;
Peace abides within my soul.
I'm so glad for this sanctifying pow'r!**

The second hymn, "Oh, Sweet Rest!" has very different wording, but it is permeated with the same spirit of joy and blessing:

*For the people of God a rest doth remain.
Press on, precious souls, till the rest you obtain.
'Tis the rest Jesus promised, so happy and blest:
The joy of His presence, a perfect sweet rest.*

and the chorus—

*Oh, sweet rest! Oh, sweet rest!
'Tis the rest of the soul, so happy and blest.
By faith in His promise I lean on His breast.
My soul from its labor has found its sweet rest.*

The holiness movement has been a singing movement; the Church of the Nazarene has been a singing church. When we stop singing our theology, our religion will die out.

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by BERTHA MUNRO

Give God a Chance

Monday:

"Give God a chance to be God." The last line of Mary Scott's lead article in a recent issue of the *Herald* will not pass out of my mind. Have I been fair to God? Have I devaluated His promises and emasculated His laws, and so frustrated His grace and treated His charge lightly? Limited Him to the range of natural human vision? (Psalms 78:41; Galatians 2:21a.)

Tuesday:

Faith is not really faith, so Chesterton said, unless, by definition, it means "believing what is incredible." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should . . . have everlasting life." Incredible. But to be believed. "He that spared not his own Son, . . . shall he not with him also freely give us all things?" The logic of faith. (John 3:16; Romans 8:32.)

Wednesday:

Hope is not really hope unless, by definition, it means "hoping when things are hopeless." "All hope that we should be saved [from shipwreck] was then taken away." Paul knew that was the time for hope in God to begin. Hope led him to prayer, and soon he was saying, "Be of good cheer: for there shall be no loss." (Acts 27:20, 22; Romans 8:24; I Peter 1:21.)

Thursday:

And love finds its true meaning only in "forgiving what is unforgivable." Forgiving the forgivable is only decent honesty. (Read Matthew 18:23-36.) (Ephesians 4:32; I John 2:5; 4:12b.)

Friday:

Faith and hope and love—these are God's doings in us. His conduits of grace, the conveyers of himself into lives—ours first, and through ours out to a world that has forgotten Him. They are not possessions of which we have a supply, great or small; they are connections to be made, relationships to be cultivated, hands to receive and give.

Apart from God I do not have faith, have hope, have love. As I see Him, a great or a small God, hope and faith make connections, weak or strong, with

Him for myself and for others. (Psalms 42:11; I Peter 1:21; I John 2:5.)

Saturday:

Abraham "against hope believed in hope," for he trusted the word of a God he had found faithful. Moses "endured, as seeing him who is invisible." He had seen Him work wonders. David had faith for the "incredible" as he faced Goliath, for he remembered the God who had given him the lion and the bear. Faith in a person strengthens as test after test becomes proof upon proof. So with God. (Romans 4:18; Hebrews 11:17-19, 27; I Samuel 17:33-37.)

Sunday:

Thank God for every time we have found ourselves face to face with the "incredible" that must come to pass,

"shut up to faith," forced to believe or else dishonor God—and found Him faithful, the path through the sea opened. For the times when, because we knew ours was the God of hope, a thin thread held one minute after all human hope was gone—and the light broke. For the times when, because one day we had had the common sense and divine grace to give our whole selves over to His Spirit's control, we found available the love that forgives the unforgivable.

Help me, Lord, to remember the glimpses I have had in the past of who Thou art. Face me today, tomorrow, as Thou wilt with the incredible, the hopeless, the unforgivable—as Thou seest my hold on Thee, Thy hold on me, can master. I would give Thee a chance to be God where I am. (Hebrews 11:29a; 4:16.)



Foreign Missions

REMISS REHFELDT, *Secretary*

Missionaries on the Move

Dr. and Mrs. Donald Miller are now in India on their first term of missionary service. Their address is: MISSION HOUSE, Basim, Akola District, Bombay State, India.

Rev. and Mrs. Darrell Spoon and Rev. and Mrs. George Adkins have requested that we change their Mexico address to: APARTADO 26524, ADMON. 13, Mexico 13, D.F., Mexico.

Rev. and Mrs. Philip Steigleder have returned to Africa for their second term of service. Their address is: REHOBOTH MISSION, P.O. Chloorkop, Transvaal, Union of South Africa.

Rev. and Mrs. Melvin Wilkinson, in Argentina, have moved to Rosario. Their address is: 27 DE FEBRERO 1660, Rosario de Santa Fe, Argentina.

Prayer Requests

Remember to pray for our missionaries and the Christians in the trouble spots of the world: Africa, Cuba, Bolivia, and Nicaragua.

Africa is filled with unrest. There is real danger for our workers and the Christians. Pray that freedom to preach the gospel will continue throughout this strife-ridden continent.

The future of the work in Cuba is uncertain. Pray that this field will stay open and the gospel be spread abroad.

Bolivia has been in the news recently with revolution brewing. Though quiet now, the people and the missionaries would be grateful for your prayers.

Nicaragua is feeling much increase in persecution in the wake of the nationwide Protestant push for witnessing and

revival. Pray that God will not let this hostility hinder the continued witness of the Christians to every home in that land. Pray for a rich harvest of redeemed souls in 1960.

Special Meetings in Okinawa

By MYRTLEBELLE BENNETT
Okinawa

Recently Rev. and Mrs. Hiroshi Kitagawa were with us from Japan for special meetings in each of our churches. Six days were spent in Haha headquarters church, and six more in Mashiki. Then we went to Amesoko in the north, and last to Gusukuma for three more days.

Our Friday evening service at Gusukuma was held in the still uncompleted new church. There were no windows in the building yet, and the breeze blew merrily through. A rope was strung from front to back of the auditorium, and lights on extension cords were tied to the rope.

First we had *kodomo-kai*, children's meeting. The children thronged in. The chairs were all filled, the straw mats on the rough concrete floor were packed, and children were standing in the back. Sometimes the children who had a little brother or sister tied on their backs would have to go to the back of the church to "rock" the baby and stop its fussing.

With such a large crowd there was bound to be some commotion, but when Mrs. Kitagawa gave her story and

showed pictures by turning the pages of a big book, she had the rapt attention of all. Even when the lights went off for brief periods of time, she kept right on with her story as though nothing had happened.

Before that day, services had been held each Friday evening in the home of a family who lived very near the new church that was being built. Sunday, the third day of our visit there, we

held our first "Sunday school" in the new building. We used large song sheets with the words painted on cloth for the children's songs. Mrs. Kitagawa told another story with a salvation message for children.

Between Sunday school and church, an old woman rag picker came in to pick up the stray nails that were still lying around in the unfinished building. We persuaded her to wait until the

service was over. There were bags of cement stacked up, pieces of lumber and scattered nails on the rough concrete floor, but we were glad to be in the house of the Lord, just the same, and we left that morning feeling as though we had indeed been to church.

Our adult services were well attended on all three days, and people listened attentively. Our faith for the new church in Gusukuma is great.

HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, *Secretary*

Overseas Bible Colleges

Information and pictures of our Bible colleges at Sydney, Australia, and Potchefstroom, South Africa, will be found on page 13 of the April issue of the *Other Sheep*. Both colleges report another excellent academic year in 1960. There are eighteen resident students at Sydney and thirteen full-time students in Potchefstroom, with a total enrollment of twenty-three. Dr. Richard S. Taylor is principal of Australia Nazarene Bible College and Rev. Floyd J. Perkins is principal of South Africa Bible College.

Loans Help Many Churches

This will be an outstanding year for church building, if the demand for church extension loans is any indication. During the first three months of 1960, \$109,300 was sent out in new loans from the General Church Loan Fund and an additional \$40,000 from the short-term loan fund—a total of \$149,300.

Churches from all parts of the United States, as well as Canada and Ireland, received these loans, as indicated by this list of states: Alabama, Arizona, California, Colorado, Florida, Indiana, Michigan, Mississippi, Missouri, Nebraska, Nevada, South Carolina, Texas, Virginia, and West Virginia. Letters from the churches that have received this assistance in their building program express the gratitude of the pastors and congregations that such building loan funds are available. In most instances there was no other way these churches could get the money for desperately needed buildings or building improvements.

This record of assistance has been possible through the co-operation of Nazarenes in sending in savings deposits and churches in lending their building funds they are saving for the future. During January, February, and March, nearly \$80,000 in new deposits was received. Without this boost there is no way we could have helped these churches.

Have you thought of depositing your savings with the General Church Loan Fund? Do it now, or at least write to the Division of Church Extension (Box 6076, Kansas City 10, Missouri) for the answer to any questions you may have. You will earn a good rate of interest on your savings while helping in this great enterprise. In spite of the

fine record of new loans made, we have over \$90,000 in other applications for amortized loans from churches that are waiting for this money for a needed building and an additional \$70,000 in short-term loan applications. Your deposit will help some church receive a building.

In the next few days interest checks will be sent out to depositors for the semiannual interest payments. Interest always begins the day your deposit arrives, but this would be a good time for your new deposit.



Five students in library at Australia Nazarene Bible College. The young man on the left, J. Rutherford, graduated last November and is now pastoring our church at Hamilton, New Zealand.



Faculty and graduates of South Africa Nazarene Bible College, November 27, 1959. From left, graduates Sydney Stein and Albert Siebbeles; Mrs. Floyd J. Perkins; Rev. Floyd J. Perkins, principal; Dr. Charles H. Strickland, district superintendent; Rev. Chris. D. Botha; Rev. J. MacLachlan; Rev. L. J. Kriel.

The Sunday School Lesson

ROBERT L.
SAWYER



Topic for
May 1:

Holiness in the Sermon on the Mount

SCRIPTURE: Matthew 5:8; 6:22-23;
19:16-22; Luke 9:61-62; 11:9, 13 (Print-
ed: same)

GOLDEN TEXT: *Blessed are the pure
in heart: for they shall see God* (Mat-
thew 5:8).

The clash of Jesus with the Pharisees is adequate to illustrate that holiness was not to be a legal code or a mere conformation to a prescribed set of standards alone. Certainly the Sermon on the Mount is specific and detailed enough that no one should fail to know the requirements of the Kingdom. Purity of heart and a mere show of righteousness are not the same thing. You may have a show of righteousness without purity but you cannot have purity of heart without an outward manifestation of holiness or righteousness.

Be pure. This is the command of God enabling us to be acceptable to see Him and to hear His "Well done." Christ must not only be accepted as our Saviour, but we must wholeheartedly dedicate our lives to Him. This purity of heart comes when we have consecrated our all; then the Holy Spirit cleanses us from inbred sin or inherited depravity and comes in to fill us with His presence—not of ourselves but by faith in the blood of Christ.

Think pure. The presence of the Holy Spirit will keep our minds and thoughts stayed on His purposes. Evil thoughts are not the same as thoughts of evil. We can by His grace have our purposes purified and our feelings or emotions purified until there will be no evil thoughts, purposes, or feelings to disintegrate our lives, mar our fellowship, and break up our homes.

Act pure. Certainly the outworking of a pure heart and mind will be pure actions. We must not only be pure but must do pure deeds.

The world has a right to expect us to prove that we have been with Jesus. We must make ours a purposeful pursuit of purity. Jesus teaches that we

shall not only treat others as ourselves, but we must be forgiving of others who offend and trespass against us. The seventy times seven means that we shall forgive before the offender asks. This is Christlike.

The practice of purity must make others realize that it is not we ourselves, but Christ who worketh in us.

The building of Christian character is a lifelong task. No one yet has ever exhausted the full possibilities of grace

in the sanctified life. But the promise is, to those who know Him and conform their lives to His will, "that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

To the Hebrew mind "to see" God was to fellowship and enjoy His presence. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8).

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By WILSON R. LANPHER

A Spur to Our Prayers and Giving

Columnist Ralph McGill states that Islam is making more progress in Africa than Christianity. "For eight weeks Evangelist Billy Graham toured East, West and Central Africa by plane. He appeared there as millions of people around the world have seen him—Bible in hand, preaching in simple words the simple essentials of the Christian faith. He talked with and to tribesmen from the jungles, with heads of many faiths active in Africa. His life was threatened. He was cheered and endorsed. He was challenged to a healing duel by a Moslem mullah. He was picketed by witch doctors. Evangelist Graham has added up his experiences and reached a conclusion—Islam is making the most progress in Africa, outdoing Christianity. And Islam can more easily adjust to Communist propaganda. 'I have met a number of people who think America eventually may be overwhelmed by Islam,' the young evangelist said. The challenge to Christianity is as immediate as it is great. There are some forty million Africans still worshipping old tribal gods. They are uncommitted to any established faith in religion or any political ideology of our time. 'Islam is winning more of these than Christianity,' says Billy Graham. Islam is less demanding. It permits a plurality of wives. It does not set up as rigid a code of personal behaviour. It does not teach compassion, forgiveness of enemies and so on. This makes Islam more compatible with tribal customs. Christianity cannot compromise, for example, on polygamy." And in connection with this, a group of ministers in Washington was told recently that supporters of Islam are active around Times Square in New York City, handing out tracts.

Pagan religions are experiencing a resurgence around the world, and it behooves all Christians to examine their consecration and attitude in these changing times.

"Not for Baptists"

The observance of Lent is not for Baptists. It is all right for other religious groups to observe Lent, but Southern Baptists do not need to begin this special forty-day practice. Southern Baptists should make Christian self-denials every day of the year. This is the consensus of opinion of Baptist pastors and workers responding to a question raised by a monthly leadership magazine. "To observe Lent for a short period of time and then forget it until next year is far from a Christian virtue," replied one Southern Baptist pastor. Another pastor replied, "There is no scriptural teaching for the idea of Lent, however there is much scriptural teaching for daily and constant self-denial." Another pastor pointed out that the biggest night of the year in night clubs is the Saturday night just before Easter, because Lent ends on Saturday at noon. After forty days of self-denial, indulgence is the practice of the day. And it might be pointed out again that when Jesus said that whoever would come after Him must deny himself, and take up his cross, there was no mention of a limited time schedule. Christ is seeking to control entirely.

Signs for the Deaf

Many churches are endeavoring to include the deaf people in their ministry. And it is interesting to study some of the signs for "key words" used in preaching. To sign for the word "forgive," the interpreter holds the left palm of his hand up and draws the right palm over the left palm. Next the interpreter reverses the order and draws the left palm

over the right palm, which is now facing up. This represents the act of wiping off both sides of a slate. When God forgives He wipes clean both sides (palm up, palm down) of the slate. A pecking motion at the elbow indicates "temptation," which keeps pecking away at a person trying to get him to yield. For the word "confess," the interpreter puts both hands on his heart with his fingers pointed toward the floor. He slides his fingers upward a few inches, then holds his hands out before him, palms up, as if holding something in them. Meaning: when we confess sins, we take them out of our hearts (the sliding motion indicates removal) and present them (hands out) to the view of God. When the interpreter punches the palm of his left hand with the fingers of his right hand, he is indicating the name of Jesus. The punching effect symbolizes the nailprint Jesus received in being hung on the Cross. There are deep meanings here for all Christians to consider. May the ministry to the deaf increase and grow in power.

The Upward Look

By HAZEL E. HOWARD

"Be sure," the jump master told the men as we soared above the target, a white cross on the ground below, "that you take off in the spread-eagle position you practiced before we started, throw your head back, and look *up*, not down."

As the first man dived into space, a thought came to my mind: Stepping out on the promises of God. The young man had literally stepped out of the plane by faith, trusting in a thin nylon parachute which he was confident would open and land him safely.

When the second man left the shelter of the plane, I gasped. Something didn't seem right. The jump master uttered an exclamation and shook his head. "He kept his head down." Watching the novice (this was his first jump), I could see that, instead of drifting downward, he threshed and tumbled out of control. It was not a pleasant sensation I felt sure. He was safe enough, I knew, because a strap, fastened securely inside the plane, automatically opened the chute in four seconds. But he had missed the joy of a smooth flight by looking *down* instead of *up*.

We too, when we step out by faith, must look up to God, not down at our circumstances, or to friends, who are always at hand with suggestions and advice. When we look down at our problems, we become dizzy with doubt and uncertainty and try to solve them in our own fumbling way and strength, not letting go and letting God have His way. We must ever keep our eyes upon Jesus.

the Question box

Conducted by STEPHEN S. WHITE, Editor

Is it necessary that I believe that the Bible is the Word of God, or only contains the word of God? In holding to the latter, I would believe that the purpose of the Bible is to present Christ to me. Therefore, if I chose to, I could ignore all of the teachings of the Bible except where it presents Christ and His teaching.

I've been hearing about this distinction for many years, but I haven't changed my mind. I still think of the Bible as the Word of God rather than something which merely contains the word of God. I agree with my church, the Church of the Nazarene, in holding that the Bible provides the infallible rule of faith and practice. This means more than thinking of the Bible as only

containing the word of God. Besides, I do not know of anyone today who denies that the Bible is the Word of God who stops with the second position as you describe it. All go further and deny at least some of the facts or teachings of Jesus Christ. When a person rejects any part of the Bible, he starts down a road which never ends.

Is carnality a substance, root, or invisible something or a godless, human state which produces passions that in turn bear the fruits of darkness?

If you mean by substance, root, or invisible something a physical thing or psychical entity, and by the latter part of your question a psychical state, or condition, evil which permeates the personality of man, I would say that carnality belongs in the class of the latter rather than the former. In other words, carnality is similar to a disease which

affects the body or a complex that weakens and warps the mind instead of a hostile reality which lodges in the human body or an evil personality which inhabits the inner, psychical man. To put it in still another way, carnality is an inborn bias or inclination toward sin, and not an inbred, indwelling evil personality.

Several have asked about Adam Clarke's venture into prophecy.

According to one person, "Dr. Adam Clarke in his commentary on Daniel 12:12 predicted the Jews would go back to their country in 1947. He wrote this in 1825. He missed it 4 months, for Israel was organized in 1948. Commenting on Daniel 8:14 he predicted Christ would come to Mt. Olivet in 1966. This is to be after the tribulation which is to last 7 years. According to that, Jesus is to come in 1959. Mr. Clarke was no fool. If he hit the Jew's calendar he might be right about Christ's return. ALL THE SIGNS OF THE TIMES ARE BEING FULFILLED BEFORE

OUR VERY EYES. If you doubt this read the following scriptures. Political signs: Luke 21:24-28; moral signs: II Timothy 3:1-5; James 5:1-6; religious signs: II Peter 3:3, 4-10; 2:1; II Timothy 4:3-4; Revelation 3:15. Read them and compare them to conditions of today."

However, as I read Adam Clarke's comments on Daniel 12:12; 8:14; and related passages, I find that he is not dogmatic as to his conclusions. Still they are interesting and could approximate accuracy. Jesus' coming could take place in our day. Therefore we should be ready for it now.

Is it an indication that a church is losing ground spiritually if its members stand for prayer instead of kneeling, like we always did fifty years ago?

First, permit me to say that a little more than fifty years ago I went to Peniel, Texas, to enter Peniel College. Since I completed four years of work there, I had a good opportunity to find out how they carried on. And for the record, I want to say that they sometimes stood for prayer then. As a rule, they knelt to pray, but they did not always do this. Further, I can't remember that anybody complained about their standing when they stood. Also, sometimes people shouted while they prayed standing, as well as when they

knelt. It should be added that we have reason to believe that Jesus stood when He prayed the greatest prayer ever prayed (John 17). Please don't misunderstand me. I prefer to kneel when I pray, and I seem to be able to pray better in that posture, but I must admit that people can pray standing as well as kneeling. One of the greatest men of prayer that I have ever heard of usually prayed in the church alone, stretched out on the floor. He was found there many times during the week praying in this way.

Who was the apostle to the gentiles?

Paul was the apostle to the gentiles. This Paul indicates many times in his writings. For a specific statement of his mission to the gentiles, read Acts

26:12-18, especially noting the last two verses. For a particular confirmation of this see Acts 13:44-52, especially giving attention to verses 46-48.

Servicemen's Corner



Civil Air Patrol

The following pastors of our church serve local units of the CAP as chaplains:

Rev. James N. Arechuk
420 S.W. 1st
Madison, South Dakota

Rev. William M. Benson
2563 Hamilton Avenue
Trenton, New Jersey

Rev. Alfred G. Blacklock
611 North Curtis Ave.
Alhambra, California

Rev. Ellis G. Blythe
1500 N.W. 134th St.
Miami, Florida

Rev. Merl A. Bozarth
107 Rose Street
Union Gap, Washington

Rev. Hartwell B. Brooks
2506 South Buckner Blvd.
Dallas, Texas

Rev. Glenn A. Chaffee
9519 Beachy Avenue
Pacoima, California

Rev. Joe Chastain
1819 Makiki Street
Honolulu, Hawaii

Rev. William H. Chase
R.R. 4, Nelson Road
Ithaca, New York

Rev. Ben H. Cleveland
6771 Orange Avenue
Long Beach 5, California

Rev. Glen G. Dayton
Box 141
Huron, South Dakota

Rev. R. D. Van DeGrift
1008 South 15th
Sunnyside, Washington

Rev. Donald L. Farrand
2920 Emerson Street
Palo Alto, California

Rev. Corbie N. Grimes
507 Raleigh
Plainview, Texas

Rev. Jesse F. Hamm
519 South Avenue
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Rev. Andrew Hayes
1210 East Windsor Street
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Rev. Norman E. Hoskinson
South 1860 High St.
Salem, Oregon

Rev. Jules D. Jernigan
1924 North Palafox Street
Pensacola, Florida

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5015 Lew Davis St.
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Rev. Herman Kruijs
811 Joy Street
Corona, California

Rev. Howard H. Lane
P.O. Box 177
Midway City, California

Rev. J. W. McGuffey
1628 North Central
Tyler, Texas

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1805 California Avenue
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NEWS of the Churches



Evangelists Oliver and Ruth Morgan and Daughter Mardell report: "Since December 30 we have been busy every week in the field of evangelism—traveling from Illinois to Florida, then back to Illinois and on to Iowa. We were at Dolton, Illinois, with Pastor Raymond

Barr; at Colonial Church in Orlando, Florida, with Rev. Lester Seel; at Pana, Illinois, for our second time with Rev. H. K. Burton—my father, the late Rev. R. L. Morgan, organized this church about thirty-eight years ago; then to Davenport, Iowa, for our second time,

where Rev. Howard McDonough is pastor. From there we went to Indianola, Iowa, with Pastor Leon Seager; and at this writing are in the closing of a meeting at Northside Church in Ottumwa, Iowa, with Rev. Arlus Edwards. At the three last-named places my father pas-

tored these churches, giving them a total of thirteen years of his forty-one years as a Nazarene minister. In each of these meetings God gave many people at the altar seeking Him to be saved or sanctified. The loyal laymen, as well as the faithful pastors, have been very kind to us. We are now in our eighteenth year as Nazarene evangelists, and have seen thousands of people seek the Lord and many join our church. It is a joy to us to sing and preach the gospel."

Plattsburgh, New York—In March our church had a most successful evangelistic crusade. God honored His Word through the ministry of Evangelist Robert F. Woods and Singer Thomas Nesmith, Jr. People sought God at the altar of prayer in each service. Of the forty seekers, ten were saved for the first time in their lives (new people), and many were sanctified wholly. We give God the praise. The interest is increasing, the Sunday school is growing, and new people are attending the services and praying through to God. We thank God for the ministry of these special workers, and for our faithful people who prayed to make this a worthwhile campaign.—JAMES S. SHAW, *Pastor*.

Evangelist Dave Hall writes that his evangelistic party has open dates for June 29 to July 10, and July 27 to August 7. They carry the entire program of music and preaching. Write them, 776 E. Simpson, McPherson, Kansas.

Pastor Lee R. Bowman writes: "Since our moving here to Versailles, Illinois, on January 4, God has been moving on the services. During this time we have seen twenty souls either saved or sanctified, and we have received one good family into church membership. On March 2 the congregation voted to build a new church. We give God praise for these good victories."

Manchester, Ohio—Recently our church closed one of the best revivals in the past twenty years. Many testified it was the best they had seen in the church. Evangelist Earl Blair was used of the Lord to help precipitate this revival. He majored on the doctrine of holiness and personal evangelism. He is a strong preacher, and an effective personal worker in the home and in the church; he carries a real passion for lost souls. His ministry was greatly appreciated by the church. From the very first service the presence of the Lord was felt; backsliders of long standing were reclaimed and sanctified wholly, and sinners prayed through to victory, some in their homes—with a total of eighty-two seekers during the meeting. The meeting was slated for eleven nights, but because of the moving of the Spirit, we continued the services an extra week. In at least four services God came in such a way there was no place for preaching, but seekers prayed through to victory. The people fasted and prayed, and God moved in to give us a truly great revival. The spiritual life of the church has deepened, and attendance at all the services has nearly doubled. The church gave the pastor a love offering of near

fifty dollars. The special singing was supplied by local talent, and a trio from Kentucky who came to help us over the week ends. In May it will be eight years since we came to labor with these wonderful folks—some of God's choicest.—DAVID W. LEWIS, *Pastor*.

Nampa, Idaho—Sunday evening, March 13, marked the closing service of a tremendous "Door to Life Revival Campaign" at the Franklin Road Church. Night after night Evangelist G. W. Abila brought power-packed messages. The Keller-York Singing Party sang to capacity crowds each night. On the closing Sunday morning a crowd of 311 in Sunday school broke all records in this church's ten-year history. The altar was lined a number of times with souls seeking God for regeneration and heart purity. We give God praise for our good working people, and the ministry of these Spirit-filled evangelistic workers.—K. WAYNE NELSON, *Pastor*.

Tracy, California—Recently our church had a revival with Dr. Harold Gretzinger as the evangelist. His messages were especially anointed of the Lord, and the attendance increased each night. A juniors' contest was a thrilling part of the successful campaign. At the closing service there was no preaching, as people came forward for prayer during the special music. The altar was filled twice, and several knelt out in the auditorium and prayed through to victory. Much spiritual help and strength was received by the entire church, and several new contacts were made. This was an outstanding revival in the history of this church.—N. B. GRAHAM, *Pastor*.

Van Horn, Texas—This home mission church had a most fruitful meeting in

March with Evangelists Dick and Lucille Law as the special workers. Many new people attended the services and received help from God; three of our own people were reclaimed. This home mission church is also promoting a Mexican Church of the Nazarene, with Rev. Cecilio Velazquez of Caseta, Old Mexico, as the Spanish preacher. We have a building rented, with chairs loaned by the El Paso First Church. This mission is in the very center of the Mexican settlement. One Spanish housewife is conducting a Bible study each evening, with great interest. Please pray for our church and also for this new work.—H. W. WILLIAMS, *Pastor*.

Fairbanks, Alaska—This has been a good year for the Totem Park Church. Known as the "Farthest North Church of the Nazarene" in the world, we would be happy to contact any servicemen stationed at Ladd Air Force Base, Eielson Air Force Base, or Fort Greely, and will try to make their stay in Alaska more enjoyable. Also, if any construction workers or vacationers are in Fairbanks during the summer, we would be happy to have you come to our services. Our church is located three blocks south of College Road on Westwood Way near the University of Alaska.—CHARLES C. POWERS, *Pastor*.

The Fowler Family Evangelistic Party reports: "God has been giving some wonderful revival meetings. The first meeting for the new year was with Rev. Don Ballard and people of First Church, Lanett, Alabama. We had near capacity crowds every night, and souls seeking God in most of the services, with more than thirty seekers on the last Sunday. With Rev. Dennis Peacock and



Nazarene Ministers Benevolent Fund

Department of Ministerial Benevolence
DEAN WESSELS, *Secretary*

Among the many letters of appreciation from those receiving N.M.B.F. benefits comes the following from a retired elder in Ohio who has given over thirty-five years of service to the church:

"I want to thank you so much for your kind remembrance of us on our birthdays. We deeply appreciate that we are not forgotten. The check you send us each month makes real to us His rich promise, 'My God shall supply all your need.' Again words fail to express our gratitude and thanks for your sharing in our burden, and making the load lighter."

Through your faithful support of the N.M.B.F. budget you are "making the load lighter" for these pioneers. Your giving enables the Department of Ministerial Benevolence to brighten the way by sending a monthly check and a small birthday remembrance.



That the Word of Life may be made known to millions who have never heard the story of Jesus, I make my love gift at Easter time!

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people at Daytona Beach, Florida, the Lord blessed and gave some wonderful services with souls praying through for pardon and heart purity. At Brunswick, Georgia, Bethel Church with Pastor Rainey and people we had a great time, with about forty-five seekers, and near capacity crowds. At Belle Glade, Florida, with Brother Kenneth Price and people we had good crowds and good altar services. En route to Carthage, Missouri, we were involved in an automobile accident because of a snow and ice storm while driving through the mountains of Arkansas. Although we were detained for three days, God helped us in a miraculous way, and we arrived safely in Carthage, where God gave us a wonderful time with Pastor Paul Sadowsky and the people of First Church. Here we had some very fine altar services, and a great closing out on the last Sunday. At this writing we are in a good revival at Belpre, Ohio, and God is blessing. Truly God is with us, and it is wonderful to be in His will. Our new mail address is c/o Trevecca Nazarene College, Nashville 10, Tennessee."

Evangelist T. P. Dunn writes: "I will be closing a meeting in El Paso, Texas, on Sunday, May 8, and have an open date, May 11 to 22, en route to California. Also I have an open date, August 31 to September 11, which I'd like to slate east of the Rockies. Write me, 318 East 7th Street, Hastings, Nebraska."

Dayton, Ohio—The six-year-old Knollwood Church is moving ahead for God and the Kingdom with a Sunday school average attendance of 190, a church membership of 136, and has paid out \$16,787 for all purposes during the first eight months of this assembly year. Recognizing that the pastor was using his automobile almost entirely for the church, the official board decided to do something about it—so purchased an economy car (Renault Dauphine) strictly for the pastor's use. The title is held by the church, and they assume all operating expenses. We feel this was a tremendous gesture on the part of our board and church—better than a salary increase.—HAROLD L. FRYE, *Pastor*.

Georgetown, Indiana—Since coming here last August, the Sunday school attendance record has been broken

twice. In November we enjoyed the ministry of Rev. Denzil L. Liebert, a Spirit-anointed evangelist. He is a great preacher and both pastor and people appreciated his work with us.—ROBERT C. ("BOB") BUCHANAN, *Pastor*.

Jacksonville, Texas—In March, the Mount Hope Church had a youth revival with Rev. Joe Norton as the evangelist and Brother John Whisler as the singer. It was one of the best revivals in years for this church. Many souls were saved and sanctified, and the entire church was revived and helped. Four new members were added to the church. The work is going forward under the ministry of Rev. and Mrs. John C. Burch, pastors.—MRS. R. T. THOMPSON, *Reporter*.


Rev. Hugh Glass writes: "It is with great joy I announce that, after much prayer, I feel God is leading me into the full-time evangelistic field for a ministry of revival for church members. Many years as a pastor have familiarized me with the problems of the local church. The Lord willing, I plan to leave my pastorate at Monrovia on May 15, and will be available for revival anywhere—no congregation too small. Write me, 211 N. Ivy, Monrovia, California."

Ironton, Ohio—Gracious harmony prevails at First Church. In August of

1957, Rev. J. Donald Carrico came as the new pastor; certainly he was God's man. Our church has had a continual and sturdy growth, spiritually, numerically, and financially, since Brother and Sister Carrico came to us. The people are responding to their godly leadership, and souls are being saved and sanctified in the regular services. Late in 1958 a beautiful, seven-room parsonage, with full basement, was completed at a cost of approximately \$21,000. Early last fall, construction was begun on a new Sunday school annex, at a cost of about \$65,000. Our fall revival, in October, was a time of salvation with Rev. Russell Bowman as evangelist and Helen Debord as singer. These consecrated workers were a blessing to our people, and a fine class of twelve adults united with the church. Brother Bowman is a Spirit-filled evangelist and preaches the old rugged gospel. We thank God for His blessings.—SHERMAN KIZZEE, *Reporter*.

Evangelist H. T. Lummis, of Albion, Nebraska, writes: "I wish to thank every one for your prayers for my recovery while I was in the hospital in Omaha. I am now home, but will have to return to the hospital for more surgery about April 25. Please pray that when I go back they will find there is nothing necessary but an examination."


Pastor Ray Wilson reports from Houston, Texas: "I am now in my second year as pastor of the Lake Forest Church, and God is blessing. The Sunday school averaged 100 last year, compared with 73 for the previous year, and our previous Sunday school record of 150 was broken on our Golden Anniversary Sunday with 172 present. Central heating and air conditioning has been added to the church, and during the past eighteen months we have added 20 members to the roll. On March 6 we closed a wonderful revival, one of the best the church has had. Dr. A. L. Parrott was the evangelist, and he is one of the best. The crowds were good, the glory of the Lord was on the services, about thirty-five souls sought God for pardon and heart purity, with much shouting, weeping, and praying through to victory. Lake Forest Church is going forward for God."



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by Evangelist C. William Fisher

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Ashland, Kentucky—Grace Church recently enjoyed a wonderful revival with Evangelist Paul Stewart, who brought some great messages. The closing Sunday was one of the best in the church's history. On February 6, District Superintendent D. S. Somerville conducted the pastoral recall, and we received a unanimous call from the church and the board. We have a nice class of people and a beautiful church, and I feel that during the few months we have been here God has helped us to accomplish a good work. There is perfect harmony in the church, but with the good spirit of unity and the people's wonderful care of the pastor, I still feel my place of labor is in the field of evangelism.—C. B. FUGETT, *Pastor*.

Gulf Central District Annual District Assembly, Conventions, and Camp Meeting

A spirit of revival marked the annual district assembly, conventions, and camp meeting of the Gulf Central District at the Nazarene Bible Institute, Institute, West Virginia, February 24 to 28. Though winter storms limited the attendance of ministers and delegates, the presence of the Lord moved in on every meeting and business session, and souls were saved and sanctified. Shouts of victory came frequently during both business and preaching services. Many visitors from at least a half dozen states outside the Gulf Central District came to see the assembly and said it was Nazarene through and through. The evening services lasted long into the night as souls lined the altar seeking God in salvation and the baptism of the Holy Ghost.

There have been substantial gains on the district during the past year, including Sunday school attendance, church membership, the N.Y.P.S., and the N.F.M.S. One new church building was completed, with a building program going on in three other churches. Five churches overpaid their budgets.

Dr. D. I. Vanderpool presided over the eighth annual assembly and gave fervent messages that added fire to the revival spirit and swept other souls into the Kingdom. The leadership of Dr. Vanderpool has been a vital factor in the growth of this young district.

Rev. Warren A. Rogers was unanimously re-elected as district superintendent for the next year, following a splendid report of progress on the district. Mrs. Rogers, present with her family, added an encouraging testimony in this session.

In an impressive service, Dr. D. I. Vanderpool ordained a young pastor who two years ago was the first graduate of the Nazarene Bible Institute. Elder's orders of another minister were recognized. A fresh anointing fell on both of these men in this service which saw many elders from the area present.

Mrs. Louise Chapman, general N.F.M.S. president, was present throughout and conducted the missionary convention. Her work and interest in the district can hardly be estimated.

Rev. Alpin P. Bowes, district secretary, filled his vital place in guiding the business and representing the Nazarene Publishing House to the assembly and conventions. Rev. H. H. Hendershot, superintendent of the West Virginia District, was the speaker for the N.Y.P.S. convention and welcomed the assembly to West Virginia.

The assembly closed with a splendid presentation by the students of the Nazarene Bible Institute under the leadership of Rev. R. W. Cunningham, president.—CLARENCE BOWMAN, *Reporter*.

Northwest Indiana District Preachers' Meeting

The Northwest Indiana District preachers' meeting convened at Lafayette, Indiana, on February 11. The convention was well planned, and centered around the theme "Keeping the Glory Down." The spirit of the entire convention was such that we all shared the feeling that the "glory" had been

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upon us, and that the convention was as fine as any we ever had experienced. The messages of Dr. Hardy C. Powers and Dr. C. A. Gibson were thrilling, soul-searching, and helpful.

The convention was well entertained by the Lafayette church and their pastor, Rev. Kenneth Foust. Rev. Arthur C. Morgan, our beloved district superintendent, presided. Special music was furnished each evening by the choirs of the Lafayette and Frankfort First churches.

We all came away from the convention convinced of our task, and determined to succeed in keeping the "glory" down in our own souls and on our churches.—BERYL E. SPROSS, *Reporter*.

Northeastern Indiana District Preachers' Meeting

March 15 to 17 found the preachers and their wives of Northeastern Indiana District gathered at Fort Wayne First Church for the 1960 preachers' meeting. Rev. S. J. Roberts, host pastor, gave us a warm welcome and graciously assisted in caring for our needs. The Honorable Mike Burns, mayor of the city of Fort Wayne, was on hand to welcome us.

For many years the preachers' meeting, under the capable leadership of Dr. Paul Updike, our beloved district superintendent, has been one of the high peaks of the year. It proved to be so again this year. The theme of this

year's program was "More Effective Altar Services in Our Evangelism." Our hearts were thrilled over and over with the good papers and reports presented, and best of all, God's rich blessings poured out upon us in these two and one-half days.

We were highly privileged to have Dr. G. B. Williamson with us. Certainly we all felt that God spoke to us through

thank you

PASTORS and CHURCH TREASURERS!

By promptly sending in your Easter offering before April 30 you are helping to assure our goal for the quadrennium—\$14,000,000 for WORLD EVANGELISM.

Incidentally, if you have some offering still on hand, it isn't too late to send it to our General Treasurer in Kansas City by air-mail or wire.

—THE STEWARDSHIP COMMITTEE

Dr. Williamson. Dr. Harvey Galloway was with us Wednesday afternoon and evening. Truly he made Africa live in our midst, and left us with a new heart-throb for the cause of world evangelism, by his messages and pictures.

Missionaries Ruth Bishop of British Honduras and Edna Lochner of South Africa also brought messages of missionary challenge. Both of these missionaries are from our district, and it was good to have them with us again after having served God so acceptably in their respective fields of service.

Rev. John Swarengen, field representative, was on hand to boost the interests of Olivet Nazarene College.

It was great to have been a part of the Northeastern Indiana District preachers' convention. We have been challenged, stirred, refreshed, and strengthened for our task of evangelizing the world.—RAY TUCKER, *Reporter*.

Deaths

MRS. ADELIA M. ELAM died at her home in Pasadena, California, November 15, 1959, after an extended illness. She had been a member of the Church of the Nazarene for fifty-one years, was a charter member of Bresee Church—a loyal and devoted Christian. Always willing to help, ever ready with a smile, unusually faithful in attendance at the church she loved so well, her life was a radiant influence for Christ. A native of Ohio, she had been a resident of Pasadena since 1913. She is survived by her husband, John W.; two daughters, Mrs. Louise Burchfield, Mrs. Frances Marsden; and four sons, Roy, Rev. Charles M. Elam, William H., and Robert W. Funeral service was held at Bresee Church of the Nazarene with Dr. J. George Taylorson and Rev. I. W. Young officiating. Interment was in Mountain View Cemetery, Altadena.

MRS. MARY ALICE LAU was born April 14, 1871, and died December 13, 1959, after an illness of several years. She had been a staunch Christian for more than half a century and lived a devoted life before her nine living children. Her husband died August 23, 1932. She is the mother of the faithful treasurer and Sunday school superintendent at Hanover (Pa.) Church of the Nazarene—Melvin F. Lau. Funeral service was conducted in her church, Trinity Church of the Nazarene, Hanover, with her pastor, Rev. John L. Parry, officiating. Interment was in Lischey's Union Cemetery, Spring Grove, Pennsylvania.

JAMES W. SPEAKMAN of Sebring, Ohio, died October 31, 1959, in a hospital at Alliance, Ohio. He had been ill since last June with a heart condition. He was a charter member of the Church of the Nazarene, a trustee for many years, and taught the men's Bible class in the Sunday school. He was born eighty-one years ago near Kensington, Ohio, and married to Myrtle Herrington in 1903. He is survived by his wife, Myrtle; four daughters, Mrs. Vangie Rogers, Mrs. Wilma Hulbert, Mrs. Ila Eaton, and Mrs. Joan Crowl; three sons, Ted, Arthur, and Floyd; and two sisters, Mrs. Anna Tressler, and Mrs. Letha Courtney. Funeral service was in charge of Rev. Warren Mingledorff, with interment in the Alliance City Cemetery.

W. W. WHITE was born in 1894 in Reeves, Louisiana, and died January 5, 1960, in Port Arthur, Texas. He had made his home in Port Arthur since 1917. Also in 1917 he was united in marriage to Minnie Mangum. To this union three children were born; one daughter, Minnie Lee Garrett, died about six years ago. As a young man he saw the need of Christ as his personal Redeemer and through these many years he had proved his one and greatest interest was doing the will of God. He was a charter member of Grace Church of the Nazarene in Port Arthur, and served well in almost every department of the church. He will be remembered as a capable Sunday school superintendent, church treasurer, and member of the official board for many years. A son, Walter E., and a daughter, Lois Sanderfer, survive. Burial was in Greenlawn Memorial Park of Port Arthur, with his pastor, Rev. V. B. Curless, officiating.

J. D. GAMMAGE, age ninety, died December 17, 1959. "Jack" was one of the pioneers of the Church of the Nazarene. Known to many as "Chef" Gammage, he had worked as a chef in Wilmore College and at Pasadena College, where he helped many students who are now in the work of the

church. The fruit of his godly life will continue to be produced through those he assisted in the time of their need. Funeral service was held in Yucaipa, California, by his pastor, Rev. Lowell H. Young.

MRS. MARJORY WILLIAMSON, charter member of First Church of the Nazarene, Billings, Montana, died of cancer at her home on January 9, 1960. She was born in Livingston, Montana, August 4, 1905. She united with the local church June 20, 1922. For a number of years she was secretary of the church board, and until recent years had served as treasurer of the Rocky Mountain District N.F.M.S. She is survived by her husband, John C., three sons, five daughters, her mother, three brothers, and one sister. Funeral service was conducted by her pastor, Rev. Murray J. Pallett, assisted by the district superintendent, Rev. Alvin L. McQuay.

HARRY JOEL BEAN was born November 10, 1870, at Minneapolis, Minnesota, and died at Camrose, Alberta, Canada, on December 2, 1959, at the age of eighty-nine years. Born of godly Quaker parents, he was converted at the age of twelve. In 1926 he and his family united with the Church of the Nazarene at Delburne, Alberta. He remained a quiet, yet faithful member of the Church of the Nazarene until his death. In 1915 he was united in marriage to Olive E. Guyer. Both he and his wife taught for three years in Canadian Nazarene College, Red Deer, Alberta. He was a loving husband and father and a faithful follower of the Lord. He is survived by his wife; and two daughters, Mrs. Olive Campbell and Mrs. Mary Ringwall. Funeral service was held in his home church at Ferintosh, Alberta, with Rev. J. D. Fowler, and his pastor, Rev. W. E. Grunau, officiating. "The spirit in the service was so wonderful it didn't seem like a funeral."

Directories

GENERAL SUPERINTENDENTS

HARDY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Washington Pacific April 27 and 28
Northwest May 4 and 5
Northern California May 11 to 13
Nebraska May 18 to 20
Abilene May 25 to 27

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Idaho-Oregon May 4 and 5
Oregon Pacific May 11 to 13
Nevada-Utah May 18 and 19
Southern California May 25 to 27
New Mexico June 1 and 2

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Akron May 4 and 5
Washington May 11 and 12
Philadelphia May 18 and 19

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Arizona May 4 and 5
Los Angeles May 11 to 13
Rocky Mountain May 19 and 20
Canada Central May 25 and 26
New England June 1 to 3

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri

District Assembly Schedule—Spring, 1960

Canada Pacific April 28 and 29
Alaska May 5 and 6
San Antonio May 11 and 12
Florida May 18 and 19
Alabama May 25 and 26

District Assembly Information

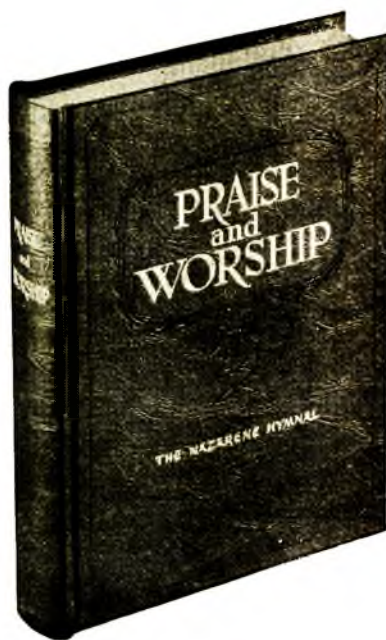
CANADA PACIFIC—Assembly, April 28 and 29, at Vancouver First Church, 998 East 19th Avenue, Vancouver, B.C. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. D. George MacDonald, 250 Nigel, Vancouver, British Columbia. (N.F.M.S. convention, April 26; N.Y.P.S. convention, April 29.) Dr. Hugh C. Benner presiding.

WASHINGTON PACIFIC—Assembly, April 27 and 28, at Vancouver Central Church, 8100 Mill Plain Boulevard, Vancouver, Washington. Send mail, merchandise, and other items relating to the assembly to the entertaining pastor, Rev. Don Coonrod, 8519



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AKRON—Assembly, May 4 and 5, at the First Christian Church, 400 Cleveland Ave. S.W., Canton, Ohio. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Fletcher Spruce, 1301 Tenth St., Canton, Ohio. (N.F.M.S. convention, May 2 and 3.) Dr. Samuel Young presiding.

IDAHO-OREGON—Assembly, May 4 and 5, at College Church, 504 Dewey, Nampa, Idaho. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Eugene Stowe, 504 Dewey, Nampa, Idaho. (N.F.M.S. convention, May 2 and 3.) Dr. G. B. Williamson presiding.

NORTHWEST—Assembly, May 4 and 5, at First Church, Second and B Sts., Yakima, Washington. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Kenneth Pearsall, Second and B Sts., Yakima, Washington. (N.F.M.S. convention, May 2 and 3.) Dr. Hardy C. Powers presiding.

ALASKA—Assembly, May 5 and 6, at Fairbanks First Church, 1006 Noble St., Fairbanks, Alaska. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Ed. Hurn, 1006 Noble St., Fairbanks, Alaska. (N.F.M.S. convention, May 4; N.Y.P.S. convention, May 7.) Dr. Hugh C. Benner presiding.

ARIZONA—Assembly, May 5 and 6, at Eastside Church, 2300 N. 24th St., Phoenix, Arizona. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. C. W. Elkins, 2300 N. 24th St., Phoenix, Arizona. (N.Y.P.S. convention, May 3; N.F.M.S. convention, May 4.) Dr. D. I. Vanderpool presiding.

SAN ANTONIO—Assembly, May 11 and 12, at First Church, 1418 Woodlawn, San Antonio, Texas. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. R. W. Kornegay, 1737 Mistletoe, San Antonio, Texas. (Convention, May 9 and 10.) Dr. Hugh C. Benner presiding.

WASHINGTON—Assembly, May 11 and 12, at First Church, Woodridge Road and Edmondson Ave., Baltimore, Maryland. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. James R. Bell, 710 Walnut Ave., Baltimore, Maryland. Dr. Samuel Young presiding.

LOS ANGELES—Assembly, May 11 to 13, at Bresee Avenue Church, Washington at Bresee, Pasadena, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Dr. J. G. Taylorson, 1400 Bresee Ave., Pasadena, California. (N.Y.P.S. convention, May 9; N.F.M.S. convention, May 10.) Dr. D. I. Vanderpool presiding.

NORTHERN CALIFORNIA—Assembly, May 11 to 13, at Beulah Park Camp, 100 Beulah Park Drive, Santa Cruz, California. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Frank True, 100 Beulah Park Drive, Santa Cruz, California. To reach the camp—two miles from Santa Cruz, on Hi-way 17. (N.F.M.S. convention, May 10.) Dr. Hardy C. Powers presiding.

OREGON PACIFIC—Assembly, May 11 to 13, at Moreland Church, 7805 S.E. 17th Ave., Portland 2, Oregon. Send mail, merchandise, and other items relating to the assembly % the entertaining pastor, Rev. Vernon L. Wilcox, 7805 S.E. 17th Ave., Portland 2, Oregon. (N.F.M.S. convention, May 9 and 10.) Dr. G. B. Williamson presiding.

Announcements

BORN—to Mr. and Mrs. Thomas Russell of Atascadero, California, a daughter, Cherin Lynn, on March 18.

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Perhaps nothing will better reflect the philosophy and the spirit of his life and ministry than the messages and music contained in this book.

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Among the sixty-four songs suitable for solos, duets, and quartets are such well-loved numbers as:

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| "The Touch of God" | "The Peace That Jesus Gives" |
| "Beautiful Hands" | "My Wonderful Lord" |
| "I Know a Name" | "The Things of the World Look Small to Me" |
| "Down Deep in My Heart" | "The Peace That My Saviour Has Given" |

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accompanist
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—to John and Joan (Crawford) Camp of Bourbonnais, Illinois, a daughter, Mary Beth, on March 7.

—to Daniel and Anita (Kern) Ingram of Bourbonnais, Illinois, a son, Daniel Paul, on March 5.

—to Terry and Karen (Wright) Calvin of Bourbonnais, Illinois, a daughter, Denise Lynn, on February 25.

—to Rev. Walter L. and Barbara (Gaddy) Little of Atlanta, Texas, a daughter, Brenda Lou, on February 24.

SPECIAL PRAYER IS REQUESTED by a Christian wife in Oregon for "my husband, who needs healing for his body—unless the Lord undertakes there are some very deep waters ahead"—they feel the need for the lift of others in prayer at this time; by a friend in Texas that "God will in mercy heal me—I can't get it by myself, and I need healing so much, and am so alone"; by a lady in West Virginia "for my home, and that I will be found a Christian with a wall of fire around me";

by a Christian lady in Idaho for a family there—the father drinks and is not well, the mother unsaved (once a student at a Nazarene college), and two teen-age boys on the wrong road—a precious family, but lost; also that her own two sons may be saved and delivered from the cigarette habit, and for the salvation of a daughter-in-law;

by a Christian man in Washington for a man who has confessed to murder, that God will get to his heart and save him before he is executed;

by a faithful Christian lady in Texas for her loved ones, especially a daughter who is on the brink of divorce, the husband in deep crime, but they both need definite help from God, and there are three small sons; also for the salvation and healing of a friend who has been ill for a year; and for an unspoken request;

by a Christian mother in California for a woman who needs God's touch on her body, and also that He may undertake for a problem in the home;

by a Nazarene friend in North Dakota for his sister who is seriously ill with bone cancer, that she might be healed if it is the Lord's will, but if not, that the period of her suffering might be cut short.